

# CHRISTIAN REPOSITORY.

Many shall run to and fro, and knowledge shall be increased.—Dan. xii. 4.

No. 34.

Saturday, December 1, 1821.

Vol. 1.

## PROFESSOR STUART'S SERMON.

In giving place this day to an extract from Professor Stuart's sermon, on the subject of the Theological Institution at Andover, we have selected that part which respects the value of education, especially as it relates to students for the ministry, and think that it merits an attentive perusal. Our design in occasionally introducing this subject is not to impress the idea that education can of itself qualify a man to preach the Gospel; nor is it our intention to give currency to the opinion, that a real christian, in other respects unqualified for the sacred office, can be sufficiently prepared by mere human learning, or any prescribed course of classical study, or theological instruction. Neither is it our intention to undervalue those valuable ministers of the Gospel, who, not having been favored with what is termed a college education, are nevertheless greatly useful as the pastors of our churches and the heralds of salvation to men. Far be from us an object so unworthy! Many such men have shown as "stars of the first magnitude," and diffused far and wide their light. [C. Watchman.]

EXTRACT FROM PROFESSOR STUART'S SERMON  
Delivered on the completion of the new College  
Edifice in Andover, Sept. 13, 1821.

Let it never be forgotten that the design of the founders was, to "increase the number of learned and able defenders of the Gospel of Christ, as well as of orthodox, pious and zealous ministers of the New Testament." The special object of this seminary has been, and still is very often mistaken. Its founders never expected, that all young men who enter on the ministry, would be educated here, or in seminaries like this. They never expected that all private ministers would entirely cease to prepare young men for the sacred office; nor that none should be introduced into that office, who had not gone through a course of study like that prescribed here. They never designed to interfere with the wishes or arrangements of our churches, in respect to this matter. Their simple object was, to make provision, that such candidates for the ministry as possessed talents and opportunities, might be enabled to acquire a more regular and thorough education in theology, than had been usual among us. They never denied the right of pious men to edify the church, according to the ability which God had given them, altho' they had not received a regular education. It was not their wish, that christians of any class should refrain from communicating, so far as their knowledge and opportunities fairly enable them, the precious truths of salvation.

I say this the more explicitly, because our object and views on this point have often been misunderstood. We make no claims that all ministers should be educated in the same manner as they must be here. And having been thus explicit on this point, we wish it to be as explicitly understood, by the young men who resort here, as well as by the churches in

general, that the founders of this seminary bestowed their munificence in order to make a "learned and able, as well as an orthodox, pious and zealous ministry."

Those excellent men did not, as many are wont to do, overlook the constitution of our nature, and the evident tokens of the manner in which God operates for his church, when they proposed this as the special object of the seminary. Man is made up of a rational and intellectual, as well as of a moral nature; and it is in both these respects that he bears the image of his maker. Approximation towards God, in both these respects, is therefore the highest perfection of the nature which he possesses. The moral nature, moreover, is founded upon the intellectual; and could not at all exist without it. If christian morality be necessary, (as it certainly is,) to reach the highest and best point of intellectual eminence—intellect, on the other hand, is not less essential to christian morality; for without a knowledge of rule and principle and motive, where is the efficacy. I may say, the existence, of piety or morality?

I may proceed a step further. I ask whether we love and reverence God for what we do know of him, or what we do not? If the answer be, for what we do know of him; then tell me whether you may not love and reverence him the more, the more perfect your knowledge of him is? Or, to present the same idea in another form; can Gabriel love and reverence him more than the untutored Hottentot, who yesterday became a convert to christianity?

What is true of the point just stated, is true of theology as a whole. All christian theology consists of truths of which God has, in some measure made know to man. It is an expression of the character, the designs, and the commands of God. Who then may love and reverence God most, in all the various ways in which he has manifested himself; the man who knows most, of these ways, or least?

You admit the force of the reasoning, as the subject is presented, but say perhaps, in reply, that knowledge never made any man love God; and that exalted talents are as frequently found on the side of wrong as of right.

This, however, is no reply to what I have stated. I did not aver, that men may not, and do not abuse the talents and the knowledge which they possess. It would be madness to assert this. But the abuse of them is no argument against their utility and importance. Have not millions of our unhappy race abused the Gospel of the blessed Saviour, and made it the occasion of aggravated sins; but shall its radiance, therefore, be counted for nothing more than darkness?

To be continued.

## CAIN'S OFFERING.

It may seem somewhat surprising that a wicked person, like Cain, should have presented an offering at all, and should not have spared himself the time and trouble of an imperfect and essentially erroneous service; but in this he stands the recorded antitype of millions, who in subsequent periods of time have attempted,

and are now attempting, to cover their transgressions, not with the righteousness of another and an accepted Mediator, but with the external ceremony of a heartless worship.

## No. XV.

### TO THE SOCIETY OF FRIENDS.

IT will be recollected, that on the subject of baptism and the Lord's Supper, Amicus has written 12 Nos. to my 8; and on the Lord's Supper alone, 6 Nos. to my 3. No one can deny therefore that he has had a fair and full opportunity of defending your doctrines; and it may be fairly presumed, as he has spared neither time nor paper, that he is now satisfied to "close the subject of carnal ordinances," and "give your views," of the Scriptures or the Holy Trinity. As I am two subjects in advance of him, and as I have said nothing on the subject of the sealing Ordinances for 4 weeks past, the public will pardon a short reply to the latest objections of your Friend.

The ungenerous personal reflections contained in his late Note, and his so frequent condemnation of my motives, do him little honor, and as they have no weight in the decision of the question, they will not provoke an answer. Let the public read and judge.

Let me first answer his Objections, and then advance some farther Arguments.

Obj. 1. "The Apostles practised circumcision, legal vows and Jewish sacrifices, and if in these they were mistaken, why not in water Baptism?" A. "To mistake," according to Walker's Dictionary, is "to err, not to judge right." It relates to the mind and not to the conduct. Now in this sense I deny that the Apostles ever were mistaken on the subject of either doctrines or ordinances. To admit such a mistake is so far to deny their infallible inspiration. If they sometimes winked at Jewish ceremonies they were never mistaken as to their impropriety, and never either commanded or recommended these ceremonies. Admitting, therefore, that the Apostles had practised some Mosaic rites, it could not follow they were mistaken in their views. But such a practice tho' A quotes me as admitting it, I have all along denied. Any one who has read the Ch. Rep. No. 21, has perceived that almost the sole object of my essay was to prove the assertions of Amicus on this subject incorrect, and to show that the Apostles never commanded, recommended, nor practised any of the rites of the Jewish law. That they never commanded nor recommended them, Amicus will I think allow; that they never practised them, will be evident if we consider the common and proper meaning of the word. "To practise," according to Walker, and according to common usage, is "to do habitually;" and "practice," is "the habit of doing any thing." It would be wrong to say a man practised Physic or Law, who never administered medicine but once, or plead but one cause in his life, and whose habitual profession was of a very different kind. It would be out of all propriety to say Abraham practised lying, Noah drunkenness, Peter, denying his Master, when they were guilty of these but once in their lives, and the habitual tenor of their conduct was of an opposite character. It is equally unjust to accuse the Apostle Paul of practising circumcision, who never performed that rite but once in his Christian life, and that under such peculiar circumstances as to give the rite no sanction, while he habitually preached and practised the contrary. And the same may be said of his once offering sacrifices at Jerusalem, at the request of James, while he habitually condemned and opposed such offerings. But in regard to Baptism, he literally practised it, that is he did it habitually, from the commencement of his ministry to the close of his life. And as he did, so did all the Apostles, not only in Jude, but in all nations whither they went. Neither he nor they ever condemned the practice, but left all nations in the constant use of it. Let Amicus show the same of circumcision, sacrifices &c. and every believer in Apostolic inspiration will acknowledge the propriety of their conduct. Besides, they expressly and repeatedly recommended and commanded Baptism



Acts ii. 37. x. 48. Let Amicus show the same of any Jewish rite, and I, for one will either acknowledge its propriety and divine authority, or join with you in denying their complete inspiration. The Apostle does propose himself as an example for his converts to follow. 1 Cor. xi. 1. "Be ye followers of me, even as I also am of Christ," or because I follow Christ. Phil. iii. 17. "Be ye followers together of me, and mark those which so walk as ye have us for an example." iv. 9. "Those things which ye have both learned and received and heard and seen in me, do; and the God of peace shall be with you." II Thess. ii. 15. "Hold fast the traditions (or things "delivered") which ye have been taught whether by word or our Epistle." Surely the Apostle sets himself up as an example, and says "the God of peace shall be with" those who follow him. From their writings, therefore, (which you have acknowledged to be inspired) we prove their practice, that is, their habitual conduct to be a rule for our direction. Now, neither their writings nor their practice sanction any Jewish rite; but both sanction water Baptism.

Obj. 2d. "The Apostles never baptized in the name of Father, Son and Holy Ghost, or Luke has omitted to tell the whole truth." A. If not mentioning every circumstance connected with an event is "not telling the whole truth," all the sacred writers are chargeable with it. The Evangelists tell us that there are "many other things which Jesus did, the which if they should be written, the world would not contain the books." John xxi. 25. In II. Cor. xi. 24. The Apostle tells us "Five times received I 40 stripes save one, thrice was I beaten with rods, thrice I suffered shipwreck, a night and a day have I been in the deep, &c." Now will A. charge Luke with "not telling the whole truth" because he omitted the greater part of these things! A complete record of Apostolic Acts would fill 50 folio volumes. Amicus can see no difference between omitting to observe and omitting to record a thing! This however is not wonderful since he cannot see the difference between a solitary and unguarded act, and an habitual practice;—between winking at a fault and inculcating error;—between tolerating circumcision and commanding Baptism!!

Obj. 3d. "The Apostle received of Christ and delivered to the Corinthians a mere narration of matters of fact and not a command &c." The 4 Gospels, with many Books of the Old Testament are mere "narration of matters of fact;" the Parables of our Saviour are many of them mere narration of facts; but do these therefor convey no lesson, make no discovery of the will of God. Had the Apostle no object in this narration? Yes, 1. He manifestly attributes the origin of the Lord's Supper to the "narrative" which he formerly gave them—else why does he here mention that narrative? This was one of the ordinances which he had formerly delivered (v. 2d. verse) and which he praises them, in general, for having kept, but blames them for abusing it by the previous suppers of their own. 2. He assures them that narrative was true, for he received it of the Lord Jesus Christ himself. 3. He repeats the narrative itself—which contains the institution of the feast, and a twice repeated command to observe it in memory of Christ, and a recommendation to observe it often. 4. He now proceeds to comment on the "narrative," and tells them the original design and object of the feast to "show forth the Lord's death, till he come" again. 5. He warns them against eating and drinking unworthily, lest they be guilty of the body and blood of the Lord. 6. He exhorts them to examine themselves whether they "discerned the Lord's body," or made a proper discrimination between this and other meals; and then gives an express permission to "eat of that bread and drink of that cup." 7. He traces some of the sickness and death among them to their profanation of this ordinance. Lastly; he promises farther directions when he visits them. In what stronger language could he have sanctioned the ordinance; or by what means confirmed and rivetted that church in the use of it?

Obj. 4th. "Jewish and carnal ordinances are abolished." True; but these are neither Jewish nor carnal, but evangelical ordinances. "Are they not addressed to the senses?" Yes; and so is Preaching, Conversation and all the other means of grace. You, I believe, reject all means of grace except the spirit and silent waiting. But however the Spirit may sometimes work without external means; ordinarily he never enlightens or converts but by some instrumental outward means, such as Preaching, Reading, Baptism and the Lord's Supper. Take away these and the other media through which the Lord addresses the outward senses, and for one I should have no hope of salvation for the children of men. Upon the same principle on which I would advocate Preaching or Conversation, I would justify Baptism and the Lord's Supper. Words and letters are as much signs of spiritual things as these ordinances; and to say that the Lord no longer teaches by signs, is to say that he no longer teacheth by human language, for this is necessarily by signs. "We are no longer under a Schoolmaster." True we,

are no longer under the rigid discipline, the bondage, slavery and ignorance of the ceremonial law; but we are still taught by outward signs, such as letters, words, ordinances and providences.

Obj. 5th. "Christ did not command these ordinances in the same words as Circumcision and the Passover, i. e. it is not said ye shall keep the feast in your generations." Neither did he thus command the observance of the first day of the week as the Christian Sabbath,—nor Public Worship, nor Family Prayer, nor Reading the Scriptures, nor any other duty that I can find in the whole New Testament. Yet you will find some difficulty in persuading Christians that the above and many other duties are not really commanded. In fact, this objection would set aside the Moral Law, which simply says, "Remember the Sabbath day to keep it holy,"—"Honor thy father and thy mother," and does not say "keep these precepts through future generations." It is sufficient for us that God commands a thing in any way he pleases. To dictate to Infinite Wisdom is presumption in the extreme.

Obj. 6. "The Lord commanded his disciples to wash each others feet, as well as to eat the Lord's Supper." A. 1. The Primitive disciples never understood him literally, nor as instituting a sacramental ordinance. But they did understand him as instituting Baptism and the Lord's Supper. 2. It does not appear that the Apostles ever practised it literally, or inculcated it on the churches as a religious rite. They appear to have understood him as giving them, under a parabolic action a lesson of humility, condescension and mutual kindness.—But they did observe and inculcate the Lord's Supper. 3. It does not appear designed for universal practice. It is convenient and proper only in warm climates, where the dress of the feet is open and easily removed, where such ablutions are necessary for cleanliness and comfort. But in this climate, and in more Northern regions, where there are so many bandages about the feet, such an office from a Christian brother would be rather a vexation than a kindness!—But the Lord's Supper is suited to all climates and conditions. 4. It does not appear that the Apostle of the Gentiles ever "received" this as a part of his commission, or "delivered" it as an obligatory ceremony.—But he did thus receive and deliver the Lord's Supper.

Obj. 7. "It has been the occasion of murder and bloodshed." So has Christianity. Only substitute the word "Christianity" or "Gospel" in the whole of that pathetic paragraph, wherever the Lord's Supper is referred to, and the argument will be of the same strength, and furnish an admirable objection (though an old one) for an infidel against the religion of the Bible!

Having thus answered the ingenious objections of your advocate, I will now adduce a few new arguments which confirm me in the propriety of Baptism and the Lord's Supper.

And 1. These with the Scriptures are the only witnesses for Christ on earth. 1 John v. 8. 10. "This is the record, that God hath given to us eternal life, and this life is in his Son." To this interesting record we are told "There are Three that bear witness in heaven, the Father, the Word and the Holy Ghost,—and there are three that bear witness in earth, the Spirit, the Water and the Blood." The "Spirit" here is not the Holy Ghost himself, for he is one of the Heavenly Witnesses, but the Scriptures, called "the Spirit" because they contain "what the Spirit saith unto the churches." The "Water" is Baptism, which so long and so often as it shall be administered will bear unequivocal testimony to the "Record" above mentioned. The "Blood" is the Lord's Supper, so called because it is "the communion of the blood of Christ" "the New Testament in his blood," and sets forth that Atonement which was by blood. These are the only witnesses Christ has on earth. Take away these and you leave us in as complete darkness on the subject of Salvation, as though Christ had never died, and salvation had never been brought. Now it is one grand objection to your whole scheme that you labor to set aside all these witnesses at once! You degrade the Scriptures by denying them the title of the "Gospel," "Revelation," "word of God," &c. and transferring these titles to an ignis fatuus within. You set aside Baptism so far as it is a visible witness for Christ, and the Lord's Supper, so far as it "shows forth" the Lord's death. You have perhaps read an allegorical work in which this world is described as a City with different streets called, "English Row," "French Row," "Pagan Row" &c. & one "Quaker Row," where the houses had no windows because the inhabitants preferred the light of a candle to the light of the Sun! Now for my part I am unwilling to relinquish the light of God's word and ordinances for any internal light.

2. The Apostles address all their converts as Baptized and as Communicants, and deduce truths & duties from this circumstance. Thus addressing the Romans, (vi. 2.) he says, "know ye not so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death, &c." He speaks to the Colossians in a similar strain in Col. ii. 12. To the Galatians he writes

"As many of you as have been baptized into Christ have put on Christ." iii. 27. See also Tit. iii. 5. and Heb. x. 22. Addressing the Corinthians, he says, "we are all baptized into one body, and have all been made to drink into one Spirit." Again, "The cup of blessing which we bless is it not the communion of the blood of Christ; the bread which we break is it not the communion of the body of Christ?" 1 Cor. x. 16, 21: xv. 29. Any one who will read the context of these passages will perceive that he deduces duties and doctrines from these ordinances.

3. The Apostle stigmatizes Jewish rites, and honors these Christian ordinances with noble names. Thus, circumcision he calls "concision," Phil. iii. 2; the keeping of days, months, years and other Jewish institutes he calls "beggarly elements," Gal. iv.; other things he calls "will worship," Col. ii. 16, 23. How differently he speaks of Baptism the texts quoted under the last head sufficiently show. While what you call "the ceremony of eating bread and wine" the Apostle calls the "Table of the Lord," the "cup of the Lord," the communion of the body and blood of Christ." 1 Cor. x. 16, 21. In the next chapter he styles it the "Lord's Supper" (not the "Passover,") xi. 20, the "cup of the Lord" and the "Lord's body," 27, 29. Now would he have given these high and honorable titles to a feast of their own invention, and one "inconsistent with the present dispensation?" Would he have given them to any but a divinely instituted ordinance?

4. He represents our Lord as commanding it to be observed often. The careful reader will observe that in the 25th verse the Apostle attributes some words to Christ not mentioned so explicitly in the Evangelists, "This do ye, as oft as ye drink it, in remembrance of me." Now would our Lord have used this language if he had not intended they should drink it more than once, and not on that evening only? "As oft as ye drink it," does not this imply his expectation they would drink it afterwards? Certainly this, as well as the word "remembrance" implies it was to be celebrated after his death. The only question is how long? If we ask reason, it will answer forever, as it will be more and more necessary for each succeeding generation. If we ask the Apostle, he will answer keep it "till he comes again."

5. The Apostle gives express permission (to say the least) to celebrate this ordinance. Some interpret the 26th verse imperatively, "Show ye the Lord's death until he come." But certainly the 28th verse is clear to this point. "Let a man examine himself and so let him eat of that bread and drink of that cup." And again 33d verse, "Brethren when ye come together to eat, tarry one for another." Here is an implied permission of the feast. Now did he ever give such a permission for any Jewish or unlawful rite?

6. He promised to rectify their errors on this subject when he should visit them again. "The rest will I set in order when I come." And yet he left this church (with all the other Christian churches) in the use of this ordinance! Now either it was "in order" to keep this feast, or the Apostle failed in his promise. Take your choice. PAUL.

#### ANECDOTE OF LOGMAN.

*Surnamed the Sage.*

Logman's master having one day given him a bitter apple to eat, he devoured it without repugnance. Astonished at this act of obedience, his master asked him how he could eat fruit so disagreeable to the taste. "You have given me many sweets," replied the sage, "and it would be surprising if I could not eat the only bitter fruit that I ever received from you." An admirable lesson! it is a practical maxim, similar to the truly pious reflection of Job, which every heart in pain should remember.—"Have I received good from the hands of God, and shall I not receive evil?"

The Editor of the Christian Herald, mentioning the purchase of a tract of land 30 or 40 miles square for our African colony, adds his "regret to see that Rum has been made a part of the price of the land." He is not alone in such regrets. To say nothing of the injury that will result to the morals of the natives, and to all efforts for Christianizing them, it is believed that our governmental agents might have purchased the land at an expense of \$3000 annuity, cheaper if paid in useful articles, than at the expense of \$300 paid in rum. The distribution of such poison may help to destroy them off the land, but it is to be feared will bring down wrath from heaven too. Rec.



## REVIVAL IN NORTH CAROLINA.

*Extract of a letter from the Rev. J. Witherspoon, to his friend in this city, dated Hillsborough, Oct. 16, 1821.*

A Presbyterian Church was first organized in this place in July, 1816, consisting of 7 members. Previous to the year 1813 it was not known that there was a professor of religion in the place, nor was there the semblance of piety among us. The oldest inhabitant could not remember that the Sacrament of the Lord's Supper had been administered among them. Since the formation of the church, many additions have taken place—some through the instrumentality of the Gospel among us, others by removals from distant churches. The church now numbers about 40 communicants. We have likewise, in our village, several worthy members of the Episcopal and Methodist churches. The attention to religion has been gradually increasing, accompanied by a general improvement on the moral character of the place. Nothing very special occurred until sometime in August last, during the meeting of the Presbytery.

The labours of my fathers and brethren in the ministry, I hope, were blessed to my people: some appeared to be awakened to a sense of their danger—a conference was appointed, at which many attended. During the same week, it seemed that some had been awakened, at a camp-meeting, held by the Methodist brethren about 12 miles from us, at a place called Salem. After the adjournment of the Presbytery, meetings were held almost every night, either by the Methodist brethren or ourselves, & the work has been gradually increasing. Several of the students of our academy have been the subjects of it—some of them very young. The impressions in some have been very deep, and their exercises rational and spiritual—in others they have been slight, and of a doubtful character. The number apparently serious, among both denominations, I should judge to be at present, about 40 to 50. We earnestly pray for a continuance and spread of this glorious work. It is somewhat surprising, that no opposition of moment is made to this work—even the thoughtless and careless appear gratified, that their friends, and neighbors and acquaintances become the subjects of it.

In July last, the Rev. L. D. Hatch and myself commenced a missionary tour of some weeks, in this and the adjoining counties of Caswell and Rockingham.—The attention to the preaching of the word seemed truly astonishing. There appeared an anxiety to hear, of no common kind. It was not curiosity, for we were no strangers. The spirit of the Lord had evidently diffused among the people a desire to hear the Gospel. To the present time, I learn that large congregations assemble, whenever the Word of Life is dispensed; and this among all denominations of Christians. Wherever we visited, we found some deeply impressed, inquiring the way to Zion.—Tracts and catechisms were eagerly received.

The first Sabbath in August, we attended, with a number of our brethren in the ministry, a meeting at the Cross Roads, 13 miles northwest of this place. Of this meeting some account has been given from the Religious Remembrancer. Ministers were much engaged, christians were greatly encouraged, and sinners made to bow to the Sceptre of Mercy. The power of God was eminently displayed. In a few cases the aged were the subjects of the work—many among the middle aged, both husbands and wives—but most among the young. In their exercises there seemed to be a more awful sense of the guilt and pollution of sin, that of its dangerous consequences.

Many wept there, whose fountains of grief, I do not think, has been disturbed for many years before. Indeed, a careless person was not to be found among all the vast multitude. The number deeply impressed, I should judge to be upwards of 130. Many of these are now rejoicing in hope—others are yet in darkness, bound down under a sense of sin.

The second week in Sept. we attended a meeting at Eno, 6 miles north of this place, with the Rev. Samuel Paisley, Pastor of this church, and a number of our brethren in the ministry. Brother P. had been laboring in this place for four or five years, with apparently but little success—no additions having been made to the church during the greater part of that period: but the time to favour Zion at last came, and now he is reaping the fruit of his labors. The work of grace made its appearance during the early part of last summer, and has been gradually extending since. Many have been added to the church. At the meeting above-mentioned, the spirit of the Lord seemed to be poured out in a very remarkable manner. The number that attended conference, deeply impressed, inquiring "sirs, what must I do?" exceeded 100. Of these, many since have been brought to entertain a comfortable hope of their interest in their blessed Redeemer, for which hope they give a scriptural reason.

During the last week, (since the 2d in Oct.) we attended in company with many other brethren, a meeting at the Hawfields, 12 miles W. of this place. This church is united with the Cross Roads. Mr. A. D. Montgomery, a licentiate of this Presbytery, has been with them some time as a stated supply, and his labours have been greatly blessed to them.

This meeting was said to have been the largest ever known in this part of the country.—There were 110 waggons and 84 tents. (Such is the statement I have heard from good authority—I did not count them.)

The exercises were peculiarly solemn and interesting. A deep solemnity prevailed over the whole assembly: and, during the whole of the meeting, never was more anxiety to hear the Gospel manifested. There was no disorder or confusion, and but little noise, except among those who were greatly distressed on account of their sins. The number that manifested a heart-felt concern for the salvation of their souls, I think, was about 200; some say 300. The Elders of the church and aged christians remarked, that it was the greatest work that ever made its appearance among them.—That it exceeded, in the number of subjects and the solemnity of its exercises, the great revival which took place in this region about 1802 or 3, during the great work in the western country, remarked for the bodily exercises which prevailed. During the services, not more than a third of the congregation could have been accommodated with room in the church. The exercises were consequently conducted in the open air. From 1500 to 2000 people were assembled every night in the grove. The scene was peculiarly solemn and impressive. An awful stillness rested on the congregation—a silence uninterrupted, save by the rustling leaf & the voice of Mercy in the Gospel. The children of God appear greatly refreshed by these displays of his power and tokens of his sovereign grace. We pray for the continuance and spread of this glorious work. This section of our country is very destitute of labourers:—the harvest is great, and help is greatly needed. We trust "the Lord will provide."

With much regard, yours,  
J. WITHERSPOON.

Board of Foreign Missions.—The amount donations from Sept. 18 to Oct. 17, inclusive, 1821, received by the Treasurer is D. 4,935, 4.

## EXTRACTS,

*From the minutes of the Synod of Philadelphia  
COLUMBIA, Nov. 2, 1821.*

THE Synod of Philadelphia, present to the churches under their care, the following account of the state of religion during the past year, within their bounds, as collected from the detailed statements of their several presbyteries and members.

They would renew their acknowledgments to the great Governor of the world and Head of the church, that He has not withheld from them, during the past year, those tokens of regard, for which, on former occasions, they have had such abundant cause for thankfulness. He that keepeth Israel is proving to us continually, that, in relation to the interests of his church, He sleepeth not, nor slumbereth.

The Synod cannot, indeed, speak of any signal manifestations of divine grace, in the conversion of sinners in any of the churches within their limits. But there has been in their congregations, that silent operation of the spirit, by which, we trust the word has been made effectual. Many of their churches have been increased, and the servants of Christ have been able to say, they have not laboured in vain, nor spent their strength for naught. In several congregations, in the Presbytery of Philadelphia particularly, there has been an unusual attention to religion, and greater additions than common, have been made to the communion of the church.

They are also happy to be able to state, that within their bounds, several new congregations have been formed, and churches erected; and that ministers have been settled in some of their vacant congregations, with encouraging prospects of usefulness. Many of the churches indicate the same spirit of liberality which has long characterized them in aiding benevolent institutions, which, in so great a variety of ways, and with such visible success, have, in past years, been formed for the extension of the Redeemer's kingdom, and the spiritual welfare of man.

The Synod are further pleased to state that the instruction of youth gains increasing attention in their churches. Christian parents and pastors are becoming more alive to the immense importance of this concern. They accordingly engage with zeal in the promotion of sabbath schools, bible classes, and catechetical instruction. In several instances the Synod were gratified with accounts of new efforts, and of new and flattering prospects for the rising generation.

In their last report the Synod noticed the attention of the christian public in the city of Philadelphia, to the spiritual improvement of the mariners, frequenting that port. There is now cause to rejoice in the encouraging success which has crowned the efforts of the benevolent, for the good of that important class of our citizens. A temporary place has been provided for their accommodation; and public worship is regularly attended by a numerous congregation of seamen. The word has been attended with power, and the morals of this people in many instances have undergone through its influence, an obvious and pleasing change.

But while Synod have cause to rejoice in being able to make to the churches this statement, they cannot help at the same time, sincerely and deeply lamenting that, in many of their churches there is a *sad laxity of discipline*, a coldness and indifference respecting the observance of the ordinances, and that in many places, the vices of intemperance, and Sabbath breaking do notoriously abound. On account of these vices and many others, the judgments



of the Lord seem to hang in a most alarming manner over our land. An epidemic and mortal sickness has visited and desolated many parts of our country. They know that many will attempt to attribute exclusively to the operation of secondary causes, the production of such an afflictive visitation; but Synod deem it to be their duty to direct themselves and their people to recognize in this calamity the chastising hand of the most High. They therefore conceive that this visitation is a loud call to us, deeply and unfeignedly to humble ourselves in the presence of that Almighty Being, whom, by our sins, we have so grievously offended. May the Lord of all grace and compassion therefore, incline the hearts of both pastors, and people to review their conduct, that they may humble themselves before God, and be induced henceforth to renew their diligence in the service of their divine master, that He may avert the heavy judgments which have for some time hung over us; and cause those precious spiritual blessings to descend upon us which make rich and add no sorrow.

*To be continued.*

### REVIVAL OF RELIGION.

The influences of the Holy Spirit are still continued in this place. The prayers of Christians are heard, and some sinners are seeking for mercy. A hopeful work of grace has commenced in Litchfield. About 20, we understand, have been brought into the light of the truth, and nearly 50 are under conviction. The revival in the county of Berkshire, Mass. is continued with power in the towns which have been before mentioned, and appears to be extending to several other towns. About 40 were added to the church in Stockbridge the first Sabbath in this month. A correspondent in Otisco, N. Y. states, that a revival had commenced in that place, and about 30, mostly youth, were rejoicing in God their Saviour. In Springfield, N. Y. one hundred and three have united with the church of Christ during the revival in that place, and about thirty more are considered as subjects of the work. *N.H.R.I.*

### SABBATH SCHOOL ANECDOTE.

In — school we have had, as scholars, seldom less than three or four sweep boys, who are not only very poor, but notoriously wicked. When the Bible Association was formed in this town, a weekly subscription to procure Bibles, was very successfully begun amongst the children. A teacher passing through one of the streets at that time, was met by one of these sweep boys, with a large bag of soot upon his back; as soon as the boy saw his teacher, he shouted, with a loud voice, 'well, master, I am saving all my money to buy a Bible; I have got eight pence; I must have a good one, it is for my father, he is old, and cannot see very well, and is a bad reader. I can read better myself.' This being near Christmas time, the boy soon got his Bible, served his apprenticeship faithfully, and for some time left the town. One evening last autumn, a teacher, going some distance from home on business, drew near to a house on the road side, in which he thought he heard some persons engaged in prayer. Curiosity and love of the exercise caused him to stop, and softly enter the house, when, to his very great astonishment, who should he hear, engaged in the most simple strain, imploring the mercy of God on a guilty world, but our poor sweep!

"The tables turned."—A law in force in the territory of Michigan, provides for the sale, at public auction, of all idle and dissolute persons, on whom costs of prosecution may have

accrued. A white man was under this act, lately offered "to the highest bidder," at Detroit, in pursuance of the direction of the court before whom he had been examined. In the crowd assembled to witness the scene, appeared a sturdy negro in the character of a purchaser, who actually bid off the property! for which he paid one dollar. After hearing from the auctioneer "your's sir" the negro walked up to his slave with all the majesty of a planter (Judge Washington could not have done better) & after bestowing several opprobrious epithets upon his trembling vassal, he concluded in a firm and impressive tone "follow your master," and moved of the ground, the purchased animal obeyed him.

Thus far the black had successfully imitated what is often seen in the southern states; but, as if disdaining to follow an example farther than the rules of justice permit, he took his victim on board the steam boat then lying at the wharf, and having safely conveyed him out of the territory, he gave him both the price of his passage, and his native freedom—'Tis but a step from such a sale to indiscriminate traffic, and although I am not pleased with the prospect, (for all negroes may not prove equally humane,) yet it is but fair that blacks should have their day. [*Canandaigua paper.*]

### Electricity.

It is well known that barns are more frequently struck by lightning, than dwelling-houses. The following, if correct, will account for what has been considered a singular fact. It is stated by M. M. Capestolle, a French Professor of Chemistry, that a rope of straw is an excellent conductor of the electric fluid, and will supply the place of metallic conductors.

Instances have been known, where persons, struck apparently dead by lightning, have been restored by the constant rubbing of their bodies with flannel. In one instance communicated to the Editor, which happened on board a vessel in the Straits of Sunda, the exertions were continued for half an hour, before any signs of life were exhibited. Persons who have been struck by lightning, should not be given up as dead, until every exertion to resuscitate them has proved fruitless.

The Censors of Prussia have received directions from the Censor at Berlin, not to permit in any book in future, the word *Protestant* or *Protestantism*, or *Protestant Religion*. "The will of the king is, that this religion should be called the *Evangelical Religion*."

The Presbyterian Church of South Carolina and Georgia has commenced a mission with flattering prospects among the Chickasaw Indians. The natives are very anxious to send their children to school, and are cheerful to assist in defraying the expense.

### ORATOR CURRAN.

Of the private life of Mr. Curran, we say little, because we fear little can be said that is good. He was an excellent companion in his convivial hours, over which decency and discretion were but too seldom the presiding graces. In his friendship he was warm-hearted and sincere; nor was there much implacability in his resentments. His favourite associate, the soother of his death-bed hours, was Godwin, whose baneful principles and practices, as far as they affect some of the strongest and most important bonds of society, were too nearly allied to his own. For the sake of the living, we will say no more of the frailties,—we must go further and add—the vices of the dead; but thus much we conceive it our duty to say, lest, as is too often the case, the great should be confounded with the good. On one other topic, however,

we must briefly touch—the levity with which, both in his speeches and his letters, Mr. Curran was in the habit of making scriptural allusions, and of treating sacred things. In some cases, indeed, the former were made with solemnity and effect, we will even add with propriety; but there was something so mechanical in the frequent recurrence of the habit, that even when the illustration partook not of the ludicrous, as too often it did the Bible was of necessity reduced to the level of any other book, whence a simile or a passage might be borrowed to round a period, or adorn a tale. The latter can admit of no palliation, when to raise a smile upon the countenance of a friend, he makes a jest of the amelioration of his health causing him "to be waited for in heaven longer, perhaps, than they looked for;" and by promising to shew his gratitude for a posthumous care of his reputation, as well as he can, "by saying handsome things of his friend to the saints and angels before he came." We had perhaps said less on this subject, were we not convinced, that both in public addresses and private correspondence, the practice we are reprobating is a growing evil.—[*Investigator.*]

Rev. Mr. Smaltz expects to preach in the Log church, on the second Sabbath of this month, at 11 o'clock, A. M. and at 3 P. M. at M'Kenna's.

### OBITUARY.

*Communicated.*

Departed this life on Friday the 16th of November, Mr. CHESTER BECKLEY, of this borough. He was a man of an amiable deportment, and well respected by all who knew him. During his long and severe illness, he was never heard to murmur or complain; but manifested the most perfect resignation to the will of his Heavenly Father.

He has left an affectionate wife and three children, an aged father, and several brothers and sisters to lament his departure; but their loss is his eternal gain; as we have every reason to believe that he died in the possession of a comfortable hope, of "glory, honor, immortality and eternal life."

"Happy soul thy days are ended,  
All thy mourning days below;  
Go, by angel-guards attended,  
To the blessed Jesus, go.  
Waiting to receive thy spirit,  
Lo! the Saviour stands above,  
Shews the purchase of his merit,  
Reaches out the crown of love."

J—n.

### WILL BE PUBLISHED,

*In the course of next week, the*

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